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The Missionary Herald

At Home and Abroad

Published monthly September to June inclusive, except during December and January when issued bi-monthly by the Missions Council of the Congregational Christian Churches for the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the State Conferences. (Continuing the *American Missionary* and *The Missionary Herald*)

Vol. CXLI **FEBRUARY, 1945** **No. 1**

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Cover, courtesy Sigmund Ullman Co., New York, designed by E. G. Jacobson

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Published by THE MISSIONARY HERALD AT HOME AND ABROAD, 44 Portland St., Worcester, Mass. Editorial Offices, ANDREW VANCE MCCRACKEN, PH.D., *Editor*, 287 Fourth Ave., New York, N. Y. General Office: HARVEY L. MEEKEN, *Manager*, 14 Beacon St., Boston, Mass. Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional. Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879.

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New Occasions—New Duties

. . . . . The Council for Social Action was created by the following act of the General Council of Congregational Christian churches, June 25, 1934, at Oberlin, Ohio—

"Stirred by the deep need of humanity for justice, security and spiritual freedom and growth, aware of the urgent demand within our churches for action to match our Gospel, and clearly persuaded that the Gospel of Jesus can be the solvent of social as of all other problems, we hereby vote:

That the General Council create the Council for Social Action of the Congregational Christian church of the United States" . . . . . .

THE ARM OF THE SPIRIT . . .

IN the calendar of the Missions Council, February is the month in which we emphasize particularly the program and enterprises of our Council for Social Action and its committees.

We, therefore, dedicate this edition of *The Missionary Herald* to the Council and happily portray in this issue a small portion of its activities and projected plans.

The Council, let it be said, is not a Melchizedek without father or mother. Our churches did not enter this field of social action suddenly or precipitously.

In back of the charter of the Council lies the compulsion of many decades of increasing awareness of the social needs of an industrial order, and there is also the brave precedent of our other agencies of Christian action and service.

The arm of the Spirit, outstretched in entreaty and encouragement, has forever been bidding and directing mankind forward—through the new occasions of a changing life to new duties and responsibilities.

Demanding new emphases and techniques along with the old, that Spirit, above the dust of humanity moving slowly forward under its many banners, sees our every social achievement as little more than another point of departure in the timeless adventure.

Today—through the leadership of our Council for Social Action, and particularly its new Christian Citizenship Committee—every church member is invited and urged to become a practical Christian missionary in his community, his country and the world.

The Council has accepted seriously the mandate of the delegates to the Grand Rapid General Council who voted unanimously that during these next years of decision we all must work for these goals—

"A more adequate Christian education to seek and to teach the will of God for social life. . . .

"A richer fellowship within the family, church and community, that every person may feel included. . . .

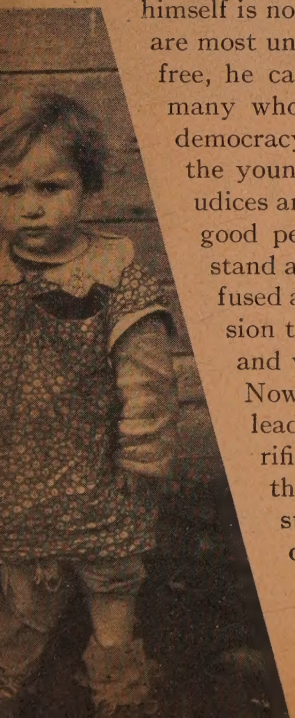
"A program to train young people and adults in the rights and responsibilities of Christian leadership. . . .

"An effective expression of support for an organization of the United Nations and as soon as feasible of all nations. . . ."

To these goals, and to others, the arm of the Spirit directs us forward today, and to them our Council for Social Action and its committees are dedicated.

Will Christians Act?

By Pearl Buck



In our community in China, Christians were expected to take definite stands of leadership in all matters. I may be forgiven therefore if I came back to my own country expecting similar leadership from the church members here. But individual Christians have obviously not influenced our society enough to be able to take the leadership. They do not lead our people as Christian individuals. No, they have even come to be too much like those who do not profess the Fatherhood of God and the Brotherhood of Man. The Christian who in his community should be the first to take his stand upon those twin pillars of the church denies them daily in his actions, even as do those whom he should lead. The Christian himself is not free from the prejudices which are most unchristian and insofar as he is not free, he cannot lead others. Yet there are many who wait for leadership toward true democracy. All over our country there are the young, ready to be led out of old prejudices and dead traditions. There are others, good people who have not the strength to stand alone in their goodness. They are confused and they must be led out of their confusion to know that the basic issues are simple and within the mental comprehension of all. Now, if ever, the church ought to furnish the leadership for our people to make the sacrifice of our prejudices and our greed which through all the centuries we have not been strong enough to make. Will men and women of the church practice what they profess? Those who say they believe in the Brotherhood of Man, will they act as they believe?

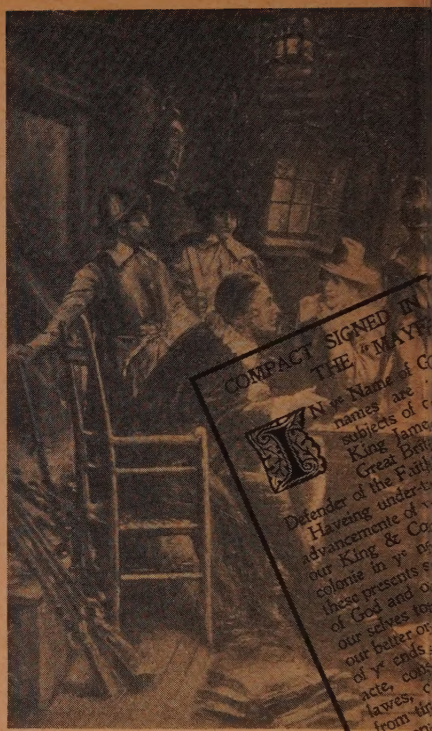
THE business of churches is the promotion of human brotherhood.

Church people have no greater obligation than to do their part in this vast enterprise. Among ways in which everyone's part can be done is the simple, practical way of being vigorous Christian citizens.

What does this mean? By way of answer let us look to a member of the first Congregational church established in this country—Elder Brewster, of the Mayflower Pilgrims.

Here we see a man with courage and wisdom to translate his religious beliefs into political action. Layman that he was, he led the Pilgrim church to create the Pilgrim state. "In the name of God, Amen," he signed his name to the Mayflower Compact, thereby helping to lay the foundation on which our democratic government is built.

Always in his mind and heart were memories of his pastor, John Robinson. Never could Brewster forget how Pastor Robinson preached from such texts as I Samuel 23:3 and 4—



A CHARTER *for Vigorous Citizenship!*

By Arthur H. Bradford

"And David's men said unto him, Behold we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? Then David enquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah: for I will deliver the Philistines into thine hand."

For Brewster, and his fellow Pilgrims, Keilah was any place, beyond the boundaries of safe and selfish isolation, where they could venture for God and His righteousness. Keilah, for them, might have been Virginia. It proved to be New England. So to New England they came, "to plant their idea in virgin soil."

Here, to be sure, is the need of our churches today: laymen, reverent and bold, wise and adventurous, inspired to mold the political life of

our time in accordance with the ethics of Jesus.

Thoughts like these were in many minds when the signed copies of the World Order Compact of our Congregational Christian churches were dedicated at the General Council meeting in Grand Rapids, June 25, 1944.

So thinking, in that hour, we seemed to see a little company of ghostly figures coming down the center aisle as the compacts were placed on the altar. There, in front, was Elder Brewster and, close following, John Carver, Miles Standish, William Bradford, John Alden and all the rest who had put their names to the Mayflower Compact in 1620.

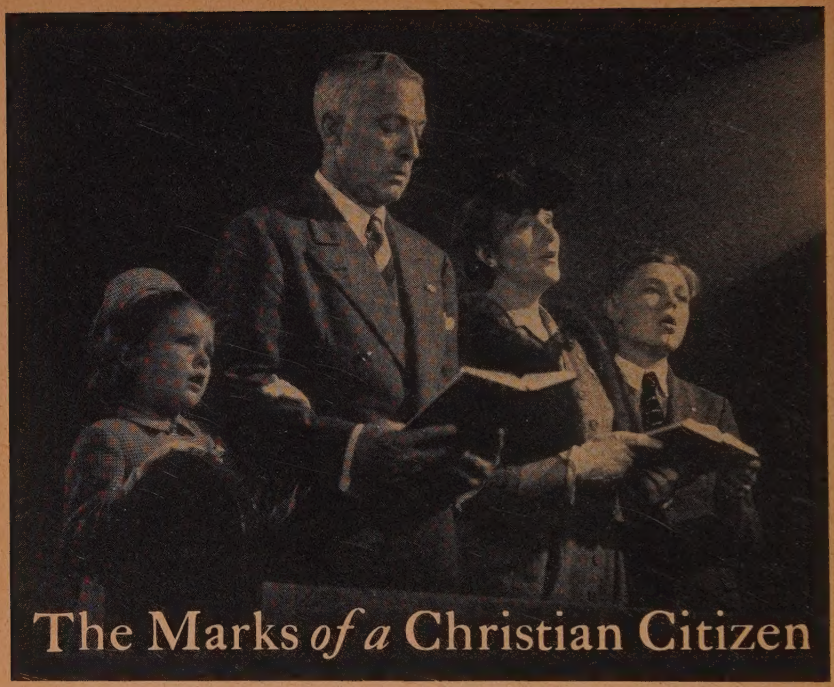
Young men they were, for the most part; hardly older than our young men at the battle fronts. Soldiers and Pilgrims! The Spirit of Christian Youth, adventuring, sacrificing, through the centuries, for the sake of human freedom!

Touched by that spirit we knew that our compact for world order had no meaning or value whatsoever unless we were ready to translate its solemn promises into vigorous action, at whatever cost.

So the Committee for Christian Citizenship of the Council for Social Action came into being. We are conscious of being in a goodly succession of church people who, generation after generation, have thought of their religion in social terms. We purpose—prayerfully, persistently—to do everything we can to encourage Christians to take active part in public service.

We have set ourselves to explore, plan and adventure, in a long-range continuing effort to bring Christian spirit into politics, building on earth the city that hath foundations whose Builder and Maker is God.

Dr. Bradford is Chairman of the Committee for Christian Citizenship of the Council for Social Action and minister of our Central Congregational Church in Providence.



The Marks *of a* Christian Citizen

Genuine worship is the real root of the political activity of the Christian citizen

By Donald H. Frazier

WHAT is the difference between the Christian citizen and his neighbor?

It can be argued that it is only a Christian who can be a good citizen and that any good citizen to the extent of his goodness is a Christian.

But there are some differences between citizens which this sweeping statement tends to blur.

First, the root of a Christian's political activity is in worship!

A secular citizen is likely to have sponged up his ideals from the community reservoir. When circumstances squeeze out his acts of citizenship, he is dry.

The Christian, on the other hand, has scouted the wooded hill-lands and has visited the springs whose waters "make glad the city of God."

When he uses the community's ideas and resources he remembers their origins and is eager to keep open the channel of communication between God, the source of all ideals, and the community.

Second, a Christian votes not in order to have his say but in order to express, however inadequately, God's say.

Men make their own political lives along with their houses and pictures, poetry and machines. They make them by many patterns.

But a Christian works at citizenship, as he works at all else, to please God and serve men, not to please men and serve himself.

Third, a Christian does from principle what a technically good, law-abiding citizen may do from compulsion of circumstances.

That citizen is good who, informed by party associates or by law that his demands are gross, coöperates by becoming reasonable.

A Christian is careful about the expression of his self-interest. True Christian motivation is different in quality from that of a man who does not look beyond self-interest except under pressure.

Fourth, a Christian citizen does not try to delegate to someone else the burden of political decision.

Because of a profound and quite modern change in the structure of political living the burden now rests on every citizen.

A squeamishness about public utterance on the part of some citizens reveals the spirit of Pilate. The life and death of a democratic community are in its citizens' hands as completely as the life and death of Jesus were in the hands of the Roman judge. A Christian will never try to escape hard decisions by washing his hands of the social problems of his day.

Fifth, a Christian citizen seeks to build a society which is an appropriate expression of the Christian spirit.

His aim conflicts with the purpose of men who would erect or bolster a social structure of racial dominance, economic exploitation and inequality before the law. It also conflicts with what frequently passes for liberalism.

The primary aim of many liberals has been to create a society in which it pays to do right, in which the honest and kind are at no disadvantage and sacrifice is unnecessary.

The Christian's goals are freedom and fellowship, not fear-motivated obedience. He is not primarily interested in making sacrifice unnecessary, but in establishing such a spirit of brotherhood in each man's heart that he will gladly be kind and honest, and gladly sacrifice himself if need be because God loves him and expects much of him.

Sixth, unlike certain mystics who sigh "the world is too much with us" and wait for a specialized rebirth, the main stream of Christian thought from the beginning has tended to assert the spiritual and physical energies necessary for community building are renewed by Grace from hour to hour.

The social problem is not a Promethean one of bringing down new powers from on high. Much progress can be made by releasing men from man-made hindrances to the expression of the powers they have.

The problem is to discover for life's traffic those highways which produce the fewest accidents, yield the highest rewards for travel, and get travellers most efficiently to their proper destinations.

Christians face social questions with the assurance that men are free moral beings, partners with God, his sons, inheritors of effective tools and a promise.

Therefore they plant and build and vote and legislate with vigor, testing the methods rationally by their effects on the character and happiness of all men.

The Christian uses his vote as God's voice

Mr. Frazier is the minister of our Congregational Christian Church, Shelton, Conn.
Photograph courtesy Westclox Company.

What can a man believe?

By J. Duane Squires

In a welter of propaganda, censorship, partisanship and misinformation, it is our solemn responsibility as Christian citizens who would be free to know the truth.

Here are five helpful suggestions.

First, we should always use what our parents called "common sense." By this we mean that accumulation of knowledge and experience which gives discretion in appraising what is read and heard.

For example, the day after the 1938 New England hurricane, a student of mine was in tearful anguish because she had "heard" that Boston had been utterly destroyed by the winds and waves. I calmed this excited young woman by pointing out that no hurricane in world history had ever completely overwhelmed a great city, and therefore, on common sense grounds alone she ought to discredit the story.

Secondly, we can base belief only on eye-witness testimony. It is common knowledge that a tale grows by telling, and that many repetitions of dramatic events lead to exaggerations and inaccuracies. When our War Refugee Board on November 25, 1944, makes public an eye-witness statement of German atrocities in Eastern European prison camps, we may accept as true the facts herein set forth. Of course, even eye-witnesses will disagree at times. In that situation we must fall back on our next technique for the winnowing of truth from error.

This is, *thirdly*, that in controversial areas of thinking we should look for corroboration from an independent source.

A *fourth* technique is to wait for a reasonable lapse of time to prove or disprove an alleged fact. Many tales apparently supported by eye-witnesses or independent sources fail to endure under time's inexorable test.

Finally, he who would know the difference between fact and fiction must consider the geographic source of that which he reads or hears. The ruthless propaganda and censorship systems of many countries are vaguely grasped by most Americans, but it takes a specialist to realize fully how hopelessly these systems really distort the truth. Fortunately, we are increasingly being made aware of these distortions.

Steering, therefore, a wary course between the Scylla of credulity on the one hand and the Charybdis of skeptical cynicism on the other, we may paraphrase the Gospel of Matthew to read: "For narrow is the gate, and straightened the way, that leadeth unto truth, and few are they that find it."

J. Duane Squires is head of the Department of Social Studies at Colby Junior College.

As new occasions arise in a world fast being changed by war and its consequences, one of the most imperative new duties of the Christian citizen is a thorough study of the Dumbarton Oaks proposals.

Christian citizens are stewards of the future, trustees of the things to come. Organize a group in your church for discussion of the Dumbarton Oaks proposals. Secure material from the Council for Social Action, 289 Fourth Ave., N. Y.

U. S. Senator *Joseph H. Ball asks:*

Which One?

ADMITTEDLY, the Dumbarton Oaks proposals, published by the United States, Britain, Russia and China, are incomplete and far from perfect.

Even though we recognize the reasons for it, we dislike seeing the assembly of all nations left on paper, at least, with virtually no responsibility of authority to maintain peace. The preponderant responsibility of the Great Powers in maintaining peace is recognized by granting them permanent seats on the Council, and probably by a veto power on any action, instead of the more democratic solution of giving each nation voting power proportionate to its responsibility.

The Council for Social Action, with the approval of the Postwar Aims Committee, has sent a packet of educational materials on the Dumbarton Oaks proposals to your pastor.

Have you seen this packet? Additional copies may be obtained by writing to the CSA at 289 Fourth Ave., New York 10, N. Y.

Your church will be provided with additional materials and suggestions, proposing special meetings for local church action on the proposals. Similar action will be taken by Methodist, Northern Baptist, Presbyterian and other churches.

Although we have international armies fighting to win this war, the conference apparently found the tide of nationalism moving too strong to attempt to establish a similar international force to preserve peace. Instead, contingents of national forces, their efforts coördinated and directed by a joint chiefs of staff committee, will be relied upon to stop future attempts at aggression if use of force becomes necessary. One could point out many more instances where the proposals fall short of what you or I, or the United States might desire.

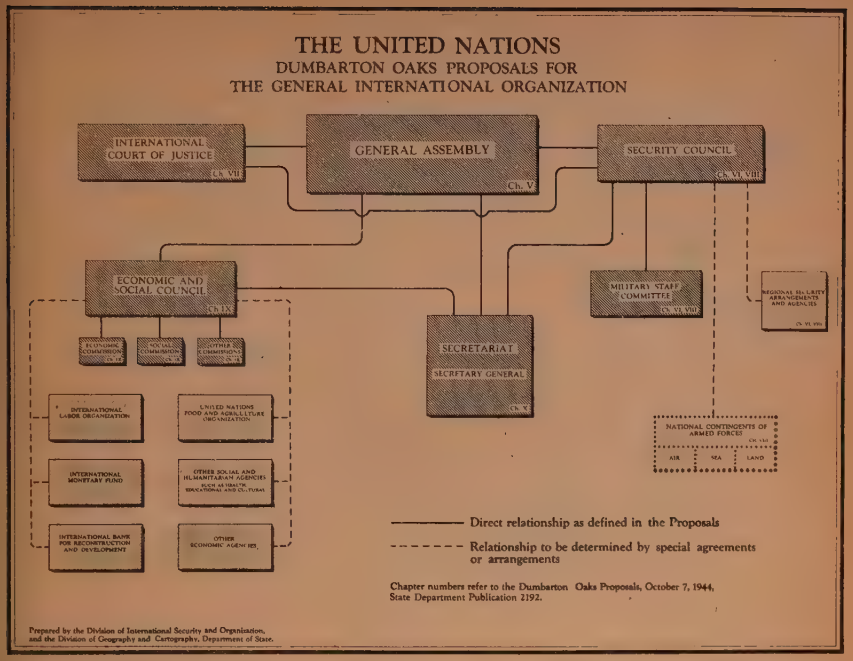
But no individual and no single nation can dictate the exact form of this great joint enterprise of the United Nations. All of the nations must agree. Something near the United Nations proposal is likely to be the best that can be agreed upon at this time.

On the positive side, the United Nations as proposed would provide the three essentials vital to the peaceful amelioration of the injustices this war will leave in its wake and the prevention of future great wars.

First, the assembly and its economic and social council would plan and organize the voluntary coöperation of nations to eliminate the harsh social and economic inequalities and injustices among people which have been a deep underlying cause of dissension and war.

Second, varied and flexible procedures and methods for settlement and adjustment of disputes between nations, nearly all proven by experience, would be established under the World Court and the Security Council. Nations no longer would have to rely on old-fashioned diplomacy or war for adjustment of differences or achievement of objectives regarded as legitimate by the world. We can rely on the enlightened public opinion of the world to keep this machinery operating in the interests of justice and peace.

Third, the United Nations would provide for the use of economic sanctions and military force against those occasional international outlaws who resort to war in disregard of all their covenants. The Security Council would have authority to order sanctions. If that failed, it would have authority to order into action against the aggressor previously agreed upon quotas of national military forces, such forces to operate under the direction of the joint chiefs of staff.


THE UNITED NATIONS
DUMBARTON OAKS PROPOSALS FOR
THE GENERAL INTERNATIONAL ORGANIZATION
INTERNATIONAL COURT OF JUSTICE
Ch. VII
GENERAL ASSEMBLY
Ch. V
SECURITY COUNCIL
Ch. VI, VIII
ECONOMIC AND SOCIAL COUNCIL
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NATIONAL CONTINGENTS OF ARMED FORCES
AIR
SEA
LAND
Direct relationship as defined in the Proposals
Relationship to be determined by special agreements or arrangements
Chapter numbers refer to the Dumbarton Oaks Proposals, October 7, 1944, State Department Publication 2192.
Prepared by the Division of International Security and Organization, and the Division of Geography and Cartography, Department of State.

Our Council for Social Action has 10,000 copies of the full text of the Dumbarton Oaks proposals. It will provide copies on request, that you may study the plans

What we and our allies seek is an international law against aggression and war which can and will be enforced. We recognize that international treaties, like the Kellogg-Briand Pact outlawing war, are futile gestures which only mislead the people when no machinery for their enforcement is established. Looking back, we can see that if we and the other peace-loving nations had pooled even a part of our available forces to stop Japan's first aggressions in Manchuria in 1931, Italy's attack on Ethiopia in 1936 and Hitler's seizure of Austria, we might have, at the cost of a few hundred lives, prevented this second World War and the slaughter of millions.

But we forgot the lesson learned so painfully in our own frontier days, that outlaws, permitted to go unchecked, soon attempt to dominate the whole community. Our hatred of war was so great that we shrank from doing some necessary police work on a few international gangsters, and finally it took a World War, much more costly in the end, to stop their depredations.

All of us know now that no one nation alone can get peace and security for itself, by itself. The developments of science, of communications and of modern war, all demand that the world community develop some effective method of policing itself against war and aggression, or civilization itself will perish in the next holocaust.

Illustrations courtesy of "St. Louis Post-Dispatch," the U. S. Department of State, and "Protestant Voice."

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New duties... take us to Italy!

JAMES C. FLINT

Director, outlines plans of our Service Committee for sending out its second medical relief unit, this time to Italy.

OUR Service Committee of the Council for Social Action, working coöperatively with UNRRA and the Unitarian Service Committee, has worked for a full year to complete the plans for sending our second relief unit to Europe.

This unit, originally scheduled for another country, was later shifted to Italy to meet the tragic emergency needs of this country. Composed of fourteen members, it was prepared to sail shortly after January 1. This is the second major relief unit dispatched by our Service Committee. (See "G-Day Comes to Greece," November *Missionary Herald.*)

Co-director of the Italian unit is Dr. Elmer L. Sevringhaus of the University of Wisconsin Medical School. An outstanding figure in the medical world, Dr. Sevringhaus is also an outstanding layman in our Congregational Christian churches of Wisconsin. A member of the First Congregational Church of Madison, he has served as a member of its Board of Education and as chairman of its Board of Trustees.

The services of our Italian Medical Unit will be confined to little children, expectant and nursing mothers.

The unit's doctors will make general surveys of the food needs of these persons. Certain ones, up to a thousand, will be chosen for special and controlled feeding. Their health progress on vitamin-enriched diets will be carefully checked. On the basis of these discoveries, plans will be drawn for the programs of other liberated countries, to the end that no time will be lost in restoring to health those who have been living close to the starvation level.

The calibre of this unit and the type of service it is to render have been widely hailed. UNRRA has praised it in glowing terms, indicating that it is the most significant of any of the supplementary service units yet offered by the private agencies for relief.

The co-director of this unit is Dr. Maurice B. Visscher of the University of Minnesota who is a thoroughly competent physiological nutritionist. A dental histologist has been included in the unit to determine the results of good feeding and dental health. An epidemiologist went with the team to direct and to observe the relationship between controlled vitamin feeding and the prevention of communicable diseases. A neurologist is also a team member, charged with the special responsibility of determining the emotional results of sustained undernourishment and to chart and accelerate the progress under proper feeding. Nutritionists, dieticians, laboratory technicians and a nurse complete the group.

Carefully selected and thoroughly tested personnel fill each staff position of our Italian Medical Unit.

But the selection of the members for this unit has not been based on professional competency alone. Important as this is, there is yet another determining quality in personnel selection. Religious motivation is likewise important.

Twin wants exist throughout our world today. Not only is there physical suffering and material need, but there is also spiritual need.

The members of our unit staff are not only committed to doing a successful piece of medical work; they are also committed to the task of aiding in the restoration of faith in those who have been bruised and hurt in soul.

They know that they must dispense not only vitamins for the body, but for the soul, as well.

Contributions for the work described above should be addressed to our Committee for War Victims and Services, 287 Fourth Ave., New York 10, N. Y.

Photographs courtesy of American Relief for Italy, and U. S. Signal Corps.

By Willard L. Thorp

YOU *and our* International Economic Program

One of the great failures of our country after the last war was in the field of international economic relations.

The learned statesmen who sat at the peace table worried over political problems—boundaries, minorities, plebiscites, mandates and the like. They left the basic economic problems for the League of Nations, but that machinery never shifted into high gear. Not only did we as a nation fail to join in the consolidated effort to meet these problems, but in our own national policies we proceeded to disregard completely the realities of the international economic picture. In fact, we insisted enthusiastically on international economic ruin.

The war and postwar period had established us firmly as a creditor nation. We endeavored to increase the obligations of others to us by demanding payment on various public international debts. We added billions of dollars of new private loans made to private and public borrowers in foreign countries. We set up a special government agency to work with business men to increase our export trade. In other words, we made necessary greater and greater payments to ourselves. But at the same time, with complacent stupidity, we built higher and higher tariff barriers around our boundaries to keep out foreign goods.

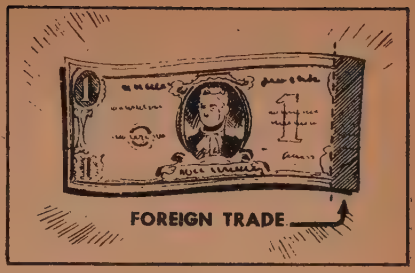
Over 5,000,000 of the necessary 55,000,000 postwar jobs will depend on foreign trade

Mr. Thorp is Director of Economic Research, Dun and Bradstreet, Inc.

The consequences were inevitable. Our outgo and our income could not balance. Foreign borrowers defaulted one after another on their loans. Foreign nations endeavored to reduce the necessity for payments by erecting still higher barriers against our goods. Monetary standards were destroyed. Bitterness and ill will crept into international relations.

It is true that we then were relatively unsophisticated in the area of international economic policy. It is also true that the basic facts had changed substantially since the nineteenth century. To the extent that public policy usually lags in its recognition of facts and conditions until some time after their appearance, social inertia was functioning in accordance with the age-old pattern. But the lag has now been so long that we can no longer offer it as an excuse.

The present picture is like that after World War I, perhaps enlarged and with a more complicated frame. We shall again want to send our goods abroad. We shall again be a lender in the capital markets of the world. Our position will be even more strongly that of a creditor nation. We should know by this time that such a position is built upon sand, unless we open our ports to the importation of goods and services. The payments for the use of our capital and for our exported

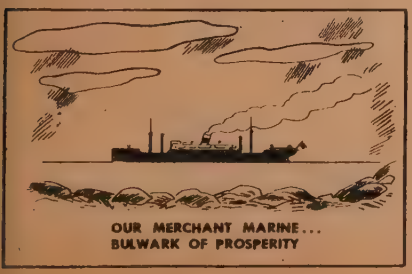


In a normal peacetime year, foreign trade accounts for 10% of the American dollar

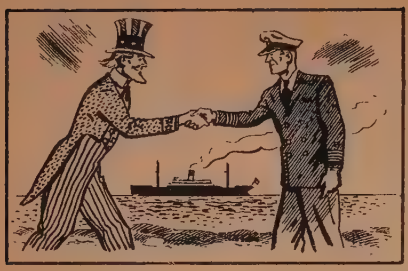
commodities must be made in American dollars. The foreign purchaser can lay his hands on American cash only if Americans have paid cash abroad for goods, services, or securities which they have purchased.

However, the problem is not simply one of permitting the purchase of foreign goods by American consumers. International economic relations is a large-sounding phrase covering a number of complicated and often technical areas. Economic problems arise from such matters as shipping, aviation, immigration, access to raw materials, patent rights, allocation of markets, cartels, free speech, sanitary regulations and a host of others. Furthermore, a nation's international policies are not often separable from its domestic policies. For example, there must be an effective international medium

To get this foreign trade, we must go out after it by means of our merchant marine



Proper balance of exports and imports is the only way to insure a stable economy



Low tariffs and international economic cooperation are the world's best peace policies

of exchange. This in turn involves the domestic monetary and banking system of each nation. Again, the problem of international credit, both as to controls and machinery, is tied up to each domestic economy.

We must move ahead on these various problems now.

The several governments are making progress. The Dumbarton Oaks and Bretton Woods conferences staked out certain areas of agreement, and left other problems as yet unsolved. But the United States government is not a dictatorship. In our scheme of things, the government must always respect public opinion. It will not move far if the citizenry wishes to sit tight, nor will it fail to move if public opinion demands action.

What can we do? First, there is a basic job of education to be done. We are still doing a lot of our thinking in nineteenth century terms, when we were building our industries and borrowing abroad. Today, we are at the point where the facts lead clearly to the broad outlines of a program for the future, a program looking towards the lowering of trade barriers, and the stabilization of monetary and credit conditions.

The interest which church groups have taken and are taking in these problems is most encouraging. In our own denomination, the activity of the Christian Citizenship Committee and the Council for Social Action is certain to increase our understanding of the issues involved.

But in addition to education, we must also have action, and have it soon. Oftentimes, specific activities help bring the problems home, and we can be proud of the developments wherein the Congregational group is or soon will be participating directly in dealing with the vast social problems facing England, Greece, Italy and France. But, as citizens, we must do all we can to influence the formation of national policy. Of course, the experts have been busy in this area, as evidenced by the various proposals and conferences dealing with the problems of credit and currency, aviation and relief. But we as citizens can well be impatient. We do not know clearly what our national policy is in this whole area. It is not enough for the experts to labor. We must have frank, thorough and public discussion of the issues involved.

The peace will bring many problems to trouble and confuse us. Now is the time to determine our basic attitudes. Even then, there is much to do, for there is no one quick gesture which will solve our many international problems. They require long and skilled labor plus time and patience. There is a well-established technique, the international conference, which is being used most effectively. Congress is still to be heard from, and there is where each one of us is most important. These are world problems, and must be attacked by the nations together. It should be sufficient punishment to have to fight a second World War, without adding a second postwar failure. The time has come to shift into high gear, driving hard towards a clear-cut national policy and a persistent series of international conferences to implement it.

. . . *from* $100 *to* $2000 *a year!!* . . .

By Olive Moody

Think of it! Five years ago our Western Knoll Congregational Church in Los Angeles, California, gave only $100.00 to the world-wide work of our churches.

This year the budget calls for $1,500.00, and the Missions Committee of the church believes that close to $2,000.00 will be contributed.

We believe that Western Knoll's increase—for 300 members—is both "substantial and couargeous," to use the words of the Missions Council objective for this period.

How has this increase in interest and giving been achieved? Of the many reasons for an increase, the following are the most important.

First, the use of our denominational literature. We began using the Calendar Service of the General Council, which carries much missionary material. This calendar went into every home of the parish.

Also, every family in the church receives the *Pilgrim Frontier*, our Conference paper, published in cooperation with *The Missionary Herald*. This pocket-size magazine, of modern design, which our local church sends into every home, is packed with interesting and challenging stories of the world-wide work of our churches. We also distribute the attractive emphases brochures prepared by the Missions Council.

The printed page, then, has enabled us of Western Knoll to experience a kinship with Christians in every country and to assume more responsibility in the building of the world church.

Second, through sermons, talks, discussion groups and programs. The minister has made it a point to use illustrations from the mission field in his sermons. A month never goes by without the worshippers hearing some mention from the pulpit about the world-wide task of the church. Then, talks about missions are introduced into the programs of the young people, the church school, women's groups, men's clubs and fellowship dinners.

Third, the use of missionaries and Board secretaries as speakers. Our church has used every opportunity

This is Prescott W. Thompson, who will be supported in India largely by Western Knoll

to introduce a missionary or a Board secretary to its members, not only in meetings but also in our homes.

Among those who have spoken are Douglas Horton, William F. Frazier, Ray Gibbons, Ruth I. Seabury, George E. White, Harold M. Kingsley, Clarence S. Gillett, Dr. Mary Cushman, Frank C. Laubach, Alvin H. Scaff, James E. Walter and Prescott W. Thompson.

Missions have become personalized in our church. How gladly we give to the world church once we have been exposed to the contagious spirit of men and women who are giving their lives in this broader field!

Fourth, the presentation of a project. We have become interested in Dr. and Mrs. Prescott W. Thompson, who will go to India as missionaries as soon as transportation facilities are available. They have visited our church several times, once spending a week speaking at the annual meeting, a sacrificial dinner, the Women's Guild and fireside gatherings. We expect to provide a large share of their support when they go to India. Because we are so deeply interested in the Thompsons and have caught something of their spirit, we want to give. We began our support of the hospital at Wai, India, this year with a gift of $500.00.

Fifth, we have been awakened to our church's purpose. We have come to believe that our church should be something more than a fellowship for worship and education, or a lovely building, although we stress these, too. We know that a church which lives only for itself is in reality not living at all. We believe, and a growing belief it is with us, that the church must be a redemptive fellowship which moves out into society, with the help of God, to redeem the whole world. So, we give to missions, an arm of the church which helps to fulfill this purpose.

Our people, being so awakened, approach all church work with new enthusiasm. Our total church program has been revitalized and we have something for which to work, besides paying off a building debt.

We of Western Knoll heartily believe in the "substantial and courageous increase" which the Missions Council has set as its objective, not only for this year, but the next, and until the world becomes "the kingdom of our Lord and of His Christ."

Mrs. Moody is the Chairman of the Missions Committee of our Western Knoll Congregational Church.

Consult your Church Calendar and make plans to observe:

Race Relations Sunday, February 11; Lincoln's Birthday, February 12; Ash Wednesday, February 14; World Day of Prayer, February 16; Day of Prayer for Students, and Brotherhood Day, February 18; Washington's Birthday, February 22.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

THE annual appearance of the United Stewardship Council statistics is always an event of great interest. This statement reports the total and the comparative giving of the 19 denominations that belong to the United Stewardship Council. The total membership of these denominations is 25,564,805.

We Congregational Christians rank 15th in budget benevolence (apportionment), 19th in denominational benevolence (apportionment plus War Victims and Services), 16th in total benevolence, and 13th in local church expenses.

The average giving per person of these 19 denominations to what with us is the apportionment, budgeted and unbudgeted, ranges from $1.66 to $10.72 per year. Our average is $1.71.

The average total benevolence giving per person per year of these 19 denominations is $3.17. Ours is $2.66.

For local church expense, the average is $13.39. Ours is $14.80.

Now why is it that we are so low in the scale of benevolence giving? Is it because we are so much poorer than the folks of these other denominations?

Thank goodness many of our churches do much better than the best average of these other denominations. This edition of *The Missionary Herald* and State Papers carries the story of one of our churches which has increased its benevolent giving 1500% in the past five years. The article tells exactly how it was done. Scores of our churches have made remarkable gains in the past two years.

The churches of the U.S.A. are not keeping up with the increase in national income. According to this report "the total giving of these denominations increased in a ten-year period from $299,416,781 to $423,695,471. The national income has increased in this same period from $48,000,000,000 to $140,000,000,000. Our giving in proportion to our income has taken a very great fall. It is less in proportion than one-half as much as it was ten years ago."

Generally speaking it may be said that people give as little as they do for one or more of the following reasons: (1) their lives have not been deeply gripped by the Gospel of Christ; (2) they have not been trained in Christian Stewardship; (3) they are uninformed or misinformed as to the needs and the work being done by our churches; (4) they have not been given clear, urgent, and suitable opportunity to give; (5) their objections to the benevolence work of our denomination have not been fully answered.

This year, 1945, is the year in which our churches are asked by their representatives at the General Council to reach a 46% increase in apportionment giving over the year 1942. Our Boards, Conferences, and Council for Social Action are all set with a program of service which keeps faith with the human cost of this fearful war and the needs for increased Christian ministry which now stand out with naked appeal. If the people of our churches will furnish the needed funds, together we will face returning service men and women with a program of home, national, and world-wide service.

A. D. Stauffacher

OWI *pictures* Christian Citizenship *at Work!*

By Carl M. Sangree

Cummington's "little red house" becomes a symbol of democracy as OWI makes films of it for worldwide use

There is a small, red New England house that will soon be well-known throughout Germany.

And all Congregationalists should know the story, too!

Our Refugee Hostel in Cummington, Mass., has been made the subject of an Office of War Information movie to be circulated throughout Germany as soon as conditions permit!

How did this happen? Well, the OWI has been searching for a story which would best dramatize the meaning of authentic democracy for the re-education of the German people, too long accustomed to Nazi ideology.

After looking far and wide, it was finally decided that our Congregational Christian Hostel and the delightful Berkshire community of Cummington made up the most photogenic and effective project for their purpose.

Script writers got busy; photographers appeared; directors assembled on the scene; screen-tests were con-

ducted; actors were selected. Some of our refugee guests appear in the picture. The plot opens. . . .

But probably you will see the film yourself, so the plot should not be revealed.

For four years this New England town and its now famous little red frame house, under the enlightened leadership of a local committee and the Council for Social Action, with the necessary financial support being provided by our Committee for War Victims and Services, have been symbols of a truly Christian and democratic approach to one of the most tragic problems of our times.

When our able and patient committee began to study the problem of the refugee, it soon became apparent that the course of world circumstances was presenting America with the most desirable kind of immigrant; the very cream of Europe's intelligentsia. Faced by this opportunity, the committee opened the doors of our Hostel to these religious and political refugees who would require little more than temporary rest, kindly guidance and time for orientation to our American way of life.

After the terrors of Europe, the refugee delights in the simplest pleasures of home

In retrospect, this clear definition of policy adopted by the committee proves to have been the outstanding contribution which the Hostel has made to the whole refugee problem.

Some of our refugee guests have become residents of Cummington and nearby communities. One of them who was started on his new career in this country during his residence at the Hostel is now the successful owner of a shop which produces beautiful craft work, providing his family with security and other members of the community with fascinating work.

A noted painter whose pictures may be seen in leading galleries of the United States is now teaching in Philadelphia with his wife, an equally famous sculptress. A former managing editor of the *Frankfurter Zeitung* is a highly successful woodcarver who cannot fill the orders for his product which come from one well-known shop on Fifth Avenue.

A Viennese lawyer who later served as choirmaster in one of our New England churches is now in the U. S. Army.

Each one of these individuals could tell a personal story which alone would provide the plot for a full-length movie, play or novel.

It is indeed eloquent testimony to C.S.A. leadership and to the desire of our people to share sacrificially that our churches have made this significant and warmly Christian contribution (among many others) to the solution of the vast human problems of our time.

By this little thing done well, we can perhaps measure how much more must be done if mankind is to know a better tomorrow.

Mr. Sangree is minister of our church in Cummington and director of our Refugee Hostel.

Fair Play for the Nisei

By Galen R. Weaver

The citizens of Colorado faced a grave decision last November 7—a decision upon which depended the continuance of the American way of life in that state, as against the adoption of an undemocratic, racist, discriminatory amendment to their constitution.

The proposed amendment was aimed squarely at the Japanese, according to the frank admission of its leading sponsor, Dr. J. W. Wells, mayor of the town of Brighton.

It would have made ownership or the transfer of real property "by aliens ineligible for citizenship" impossible. Thus the Japanese were discriminated against on the basis of race, even though they were loyal, law-abiding and respectable members of Colorado communities.

To the honor of Congregationalism, let it be said that Congregationalists took the lead in an aggressive program to defeat this proposed alien land ownership amend-

Lt. Shigeru Tsobota, of the famous and most-decorated 100th Battalion (shown above at worship services in camp) points to where he served with the Battalion in Italy

ment—and their campaign was successful. The amendment was defeated by a plurality of some 11,000, and the victorious vote was swelled to an even greater margin when the servicemen's votes were counted.

Superintendent Leon E. Grubaugh and members of the Colorado Congregational Conference were the first and most earnest advocates of aggressive action against the proposed amendment—resolving "that the Colorado Congregational Conference do condemn this amendment as unchristian and urging that we work diligently for the amendment's defeat at the polls this November."

It was not long until our Council for Social Action entered the struggle with financial and leadership assistance. With its strong support, Superintendent Grubaugh went into action. Other denominations and organizations soon followed his lead.

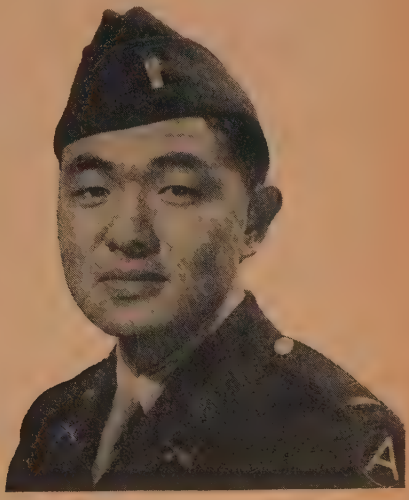
The organizing center of the effort was the Colorado Committee for Fair Play, with offices in our Conference headquarters and with Clark P. Garman, former Congregational missionary to Japan, its executive secretary. The Committee sent the author of this article—enlisted for the campaign—into churches, schools and civic clubs throughout the state to make fifty-three addresses in all. It sponsored two addresses by Carey McWilliams, noted author and student of race relations, and other presentations of its position by local community leaders. The Committee also made extensive use of broadcasts and literature.

In prosecuting their campaign, the advocates of the alien land amendment drew heavily upon the propaganda of the anti-Oriental agitators of California. Mayor Wells quoted extensively from statements ("evidence") from California, and the "American League," incorporated last Spring to push the amendment; imported a Dr. John B. Lechner of Los Angeles in the closing days of the campaign for a series of addresses.

But—on November 7—the amendment was defeated!

There is no doubt that it was the

Pvt. Shizuko Shinagawa left the Poston Center in Arizona to recruit Nisei for the WAC



Lt. Kei Tanahashi, of Heart Mountain Relocation Center, was killed in Italy last July

Pfc. Higa is also from the 100th Battalion, cited as "the most decorated single unit"

intense campaign of social action and the enlightened church vote that turned the trick.

But the job is not finished. There is no assurance that similar discriminatory measures based on race prejudice will not be tried in future elections and in the sessions of the legislature. Other minority groups, in addition to the Japanese, may be attacked. Inter-group relations need to be brought out into the clear light of day in all our communities, and examined in a spirit of honest inquiry based on our great traditions.

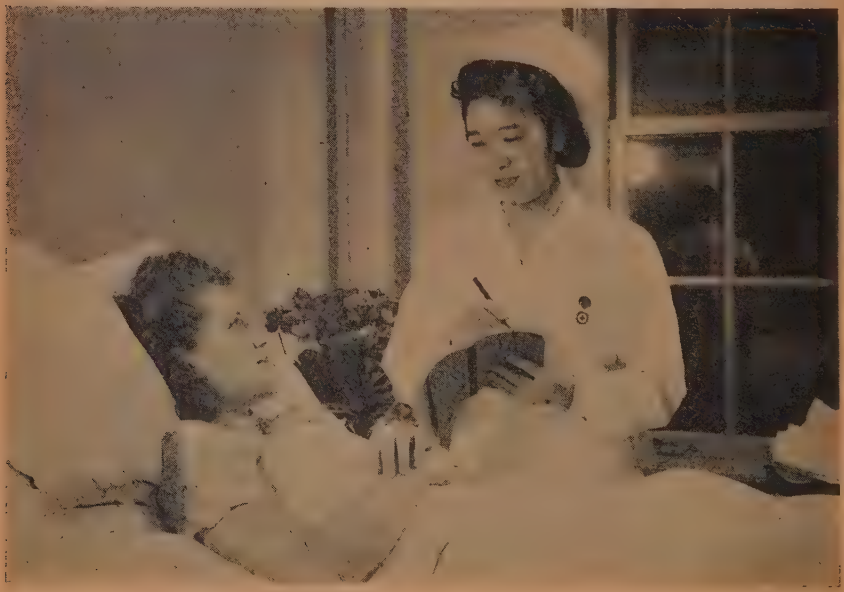
This campaign in Colorado is an example of Christian citizenship in action.

By marshaling the forces of Christian citizenship, by hard work, and with the help of our Council for Social Action, you can make your town, your state and your country a more Christian community.

Dr. Weaver has been pastor of our inter-racial Church of the Crossroads in Honolulu for twenty years, and is visiting in the United States this year.

Photographs courtesy of War Relocation Authority.

Japanese-American young women are doing their part at home. Miss Masako Takayoshi, with three brothers in the army, is assistant head nurse in Colorado General Hospital



★ ★ ★ ★ ★ ★ ★ ★ Citizenship *for our American Indians?*

By Thomas Alfred Tripp

The Indians stand at the door of our civilization and knock, hoping to enter into the full benefits of Christian society and our American democracy. Will we admit them?

★ ★ ★ ★ ★ ★ ★ ★ ★

Indians are involved in our problems of democracy.

They are a minority group, deserving all the consideration that may be given under that heading. Being here first, they should obviously have rights under the Constitution, but full citizenship has been withheld from them. As wards of the Federal Government, they have neither political nor economic freedom.

Thousands of Indians are fighting in the armed services at this moment, fighting for democracy which they shall not be allowed to fully share when they return, unless their status is adjusted. They who saw America first and who have fought for the country in two European wars, pay the price of democracy without its benefits.

population, as follows: Sioux, 38,000; Arikaras, 1,900; Gros Ventres, 700; Mandans, 300.

The Sioux constitute what is left of one of the greatest and most typical of all Indian groups in America. They were the source of the most dramatic resistance to the efforts of the white man to subdue the West. They were the great buffalo hunters and Plains Indians

The churches still have much to do, not only to secure social justice for the Indian but to help him attain a better life. The Indian needs the gospel of hope that Christianity alone can bring.

There are some 350,000 Indians in the United States. About 38,000 of these are the Dakota Sioux among whom our Congregational Christian churches are represented and for whom we share an assigned responsibility. In addition, we have a similar obligation for the spiritual life of about 2,900 members of other tribes.

Our task may be summarized, as to

Our Indian pastors (upper left) and our Rev. Leila W. Anderson cooperate in South Dakota. At lower right, our Miss Alice Watson of Elbowoods, North Dakota, is teaching weaving to an Indian student

who stood in the path of western expansion. They did not give up that fight to protect their land; they were finally overcome by a superior armed force, but not until they had shown their independence and bravery in the destruction of Custer's army and others. They had the powers of diplomacy and negotiation which they used to exact the best possible settlement when force would no longer avail. Today the Sioux are a settled people who work out a meager existence in the "West River Country" of the Dakotas and Nebraska.

The Mandans, one of three tribes living peacefully together on the Fort Berthold Reservation in west central North Dakota, were also once a powerful nation. They had a stationary village, a skilled agriculture and a superior culture. They outran their neighbors in the use of the hoe as an agricultural implement and in dressing skins. They were highly skilled in pottery, painting and music. They had plenty of food, a stable social organization and a well-established religious life whose chief deity was called "Lord of Life." "White Man" brought a smallpox epidemic in 1796. Before they could recover from an attack by the then predatory Sioux, the nation was all but wiped out. Today the Mandans, due to their own diligence and the guidance of our missionaries, are making a fair social, economic and spiritual life.

The Gros Ventres and the Arikaras each originally had a self-sufficient economy. They, too, were settled agricultural peoples. Their religions, like that of the Mandans, were of a high order for primitives. These three tribes—Mandans, Gros Ventres and Arikaras—have so mixed through intermarriage with each other and with the whites, that they are practically a new race, not only in blood but in culture as well. Their most serious problems grow out of the

Our Mr. Case of Fort Berthold visits a home

social confusions from this mixture.

The problems of our Indians may be grouped under four headings as follows:

1. Economic: the first requirement of a good life is enough to eat and adequate shelter. The Indian has neither the skills nor the resources as yet to lay this foundation for security and democracy.

2. Political: citizenship and freedom to share in the national society are essential to democratic life. Wardship and a maze of laws pertaining to problems that are now history limit the freedom of Indians of every tribe.

3. Social: sound human relationships and social organization are basic to civilized living. The Plains Indian is still caught between the wreckage of a primitive culture destroyed by the whites and a civilization which is being forced upon him too rapidly for adequate assimilation.

4. Spiritual: Indians show the capacity of mankind for spiritual insight and the need for religion. With the destruction of culture went native religion, while the Indian still struggled to become fully Christian.

Our work with the Sioux is well organized by the Board of Home Missions under the local leadership of the staff of the South Dakota Conference—Superintendent Samuel W. Keck, Pastor-at-large Ray A. Haun and Director of Religious Education Leila W. Anderson. The Indian work of this staff is supported by funds contributed by the churches of our Fellowship to the Board of Home Missions and assigned for service to the Red Man.

The Fort Berthold mission is cared for, similarly, by three workers who have long specialized in Christian Indian service—Pastor-at-large Harold W. Case, Director of Religious Education Sue Murray and Social Worker Alice Watson.

In these missions we have thirty churches with about 1,200 members. Weekday religious education in the schools, social service, Sunday Schools, youth work, adult education, community development, parish work and public worship are among the activities of our Indian mission. Much of the work is done by native pastors, some of whose incomes must still be supplemented by grants from missionary funds provided through the Board of Home Missions, in spite of the beginnings of a program of partial self-support made by some of the Indian churches in recent years.

And what of the future? The innate ability of the native Indian to cope with the elements and his intelligence in making adjustments to society give assurance that, if provided with a start and an opportunity, he will finally bring order out of the chaos in which he finds himself.

There is no doubt in the minds of those who are familiar with the facts and with the Indians themselves that resources intelligently placed at the disposal of our Indian churches will finally produce the desired results.

Dr. Tripp is Secretary of the Town and Country Department of our Board of Home Missions.

This is the concluding article in our series on the American Indian.

Local Church Serves Organized Labor

By Paul J. Folino

Shortly after becoming minister of our United Church in South Chicago, I realized that my conception of the ministry and my ideas about the function of the church must be reoriented before I could contribute anything of real value and permanence to the life of an industrial parish and community.

I was aware, of course, that in Chicago Graham Taylor, James Mullenbach, Arthur E. Holt, Albert W. Palmer, and Frank W. McCulloch of our Council for Social Action had all established important and constructive precedents for our denomination's desire to mediate the industrial struggle.

I knew, again, that the C.S.A., through its Industrial Committee, its staff and publications, had made our denomination a leader in this field. But I soon discovered that theory and precedent must be implemented by knowledge and experience.

My first step, therefore, was to find out more about the ways in which the churches and labor unions were already coöperating in Chicago and other industrial centers. I tried to become intimately acquainted with the problems of working men and women, and to learn how organized labor was meeting them.

Certain critical questions arose in my mind. How can the church work effectively with labor? What can be done to help break down the reserve and suspicion on the part of labor towards the church? What is the new attitude of labor towards religion? What may a minister do to convince labor of his sincerity and integrity?

To answer these questions I realized that I must do two things: understand the labor movement in its cultural, economic and political aspirations, and know individual workers as persons!

I therefore took every opportunity to serve on community committees

That church and labor can meet on common ground is indicated by this picture. Can you tell the persons who represent the local church from those representing labor unions?

where workers shared in the program. As we coöperated in local projects we gained a mutual knowledge and appreciation of each other.

In addition to these personal relationships, my need of an understanding of labor's philosophy and its broad program involved me in much self-imposed discipline in my study, and took me to several sessions of the Industrial Relations Institute at the University of Wisconsin, conducted by Professor E. E. Schwarztrauber, chairman of the Committee on Industrial Relations of our Council for Social Action. In addition, my desire impelled me to participate in as many conferences and institutes which would expand and deepen my understanding as it was possible for me to attend.

We began simply. The first project was the establishment of public speaking classes for the people of the community. Special efforts were made to enlist workers in these classes; and because these classes met a real need, they proved a successful means of building a stronger fellowship between the local church and labor in our community. Plans are now under way to start similar classes in the labor union hall directly under the auspices of the several locals of the Steel Workers' International.

Once each year our church holds a Labor Sunday service to which the members of all the unions are invited. The service is dedicated to the recognition of the part played by organized labor in American life, and it emphasizes the need for a better understanding between labor and the church. This year fifteen different unions were represented and shared in this service.

On not a few occasions local labor leaders have come before our young people's groups to explain the various kinds of unions, their motives and purposes; and to bring a knowledge of what the labor movement faces in modern society. Our young people have learned to see, as they had never seen before, the meaning and value of labor unionism in respect to their own lives as well as in relation to the life of the nation and the world.

Opportunities are often given me to speak before local unions, conventions and assemblies. On two occasions I have been asked to conduct memorial services for young men of the armed forces—members of the unions who were killed overseas.

What one local church has done on a small scale can and must be done on a larger scale by churches throughout our country!

Mr. Folino is minister of our United Church in South Chicago.

An experiment in Community Christian Citizenship

By Shirley E. Greene

After his first weekend at Merom Institute, a regional center of Christian influence under the auspices of our Congregational Christian churches in southern Indiana, one of our denominational secretaries remarked that he thought heaven must be the kind of place where if you had fifty cents you would have *time* to get a hair-cut!

All weekends at Merom may not be quite so busy as the one he struck, but his was a fair picture of the program of Christian community action which goes on here.

On the second Monday night of each month the Merom Community Council meets. This Council was created by the people of Merom under the leadership of Merom Institute as a non-official organization for the promotion of community welfare. On the Council are represented the churches, lodges, school, men's organizations, women's organizations, farm groups—in short, every active association in the community—each by one elected member. The ministers, the school principal, the township trustee, and the doctor also sit on the Council, and four members are elected at large. New ideas for community welfare or community program may spring from

Merom Work Camp enlists young people for summers of volunteer community work

anywhere, of course, but increasingly they are cleared and channelled through the Community Council. Thus is provided, as it were, the Senate of community life.

Community Night is the other leg upon which this program of Christian citizenship stands—and marches. This is the unofficial town meeting of the community. Here all are welcome to an hour of folk recreation, followed by an hour of program which alternates between outside talent and forums on topics of local and current interest. Last month, for example, the need for a Parent-Teacher Association was discussed, and before the forum adjourned an organization committee was appointed with power to act.

From this two-fold mechanism—public forum and Community Council—has sprung in the past few years a wealth of significant community activity. Let me give briefly a few samples.

A recreation center for youth was the outcome of an early recognition of an acute leisure time problem. Folk dancing, roller skating, game room, and playground have been developed to meet this need. In its inception it was aimed at the needs

One summer they helped the people of Newton, Ind., to rebuild their local church

of unemployed older rural youth. With the coming of war, this group rapidly vanished from the community. Today the program is being revamped to minister to the restlessness of high school youth.

The needs of the unemployed in the pre-war days called forth an interesting development known as Merom Reciprocal Economy. This was a self-help coöperative which lifted the ancient rural tradition of barter and swap-work to an

organized and systematized level. Men learned to work for each other and for things when they could not find jobs for cash.

The removal of our village doctor was the signal for the Community Council to go into action on the problem of health. A health committee worked diligently until a doctor was once again resident in the community. The Council is now interesting itself in the further possibilities of a Community Clinic and Health Center.

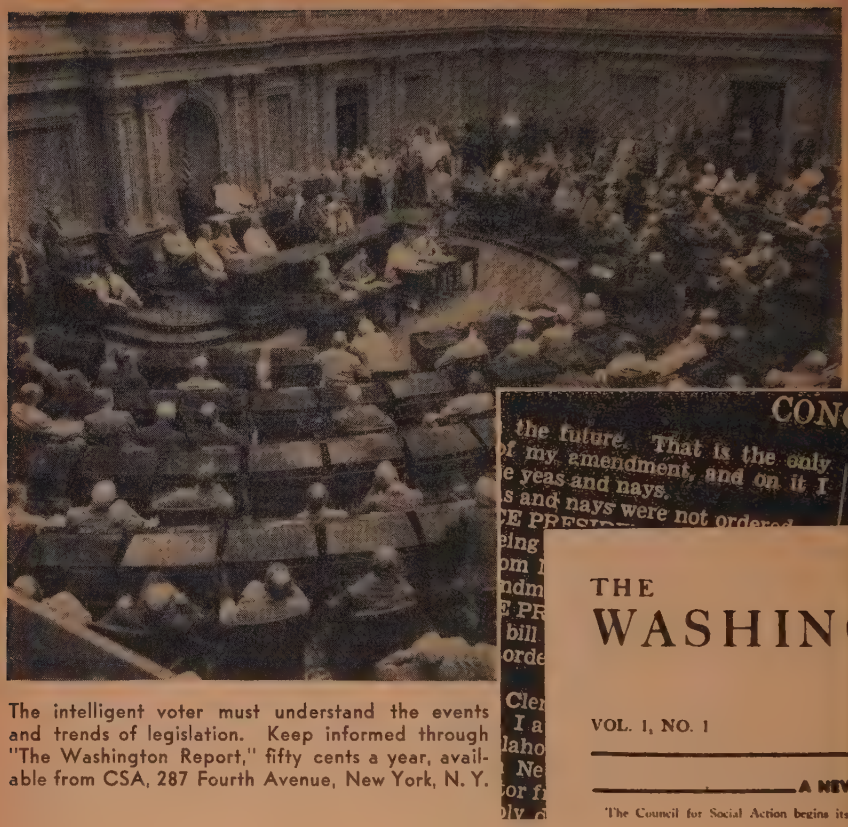
When we discovered, through surveys of the United States Department of Agriculture, that our county's soil was badly eroding, the Council took active part in a campaign to secure the location of a Soil Conservation camp on the Merom Institute campus.

One could go on to describe in detail the Community Laundry where over thirty families a week enjoy power washing equipment in the Merom Institute basement, the Book Club with its monthly reviews of significant current literature, the occasional classes in pre-natal and child care, the discussion club on postwar problems, the vocational interest questionnaire now being sent to all service men from the community, and so on.

All of this illustrates a basic conviction of ours that Christianity consists of more than attending church once a week and that citizenship consists of more than casting an occasional ballot into a box. Christian citizenship means participation in community efforts to apply local resources to the solution of local problems. This is what we in Merom have been learning to do.

Mr. Greene is Director of Merom Institute, Merom, Indiana.

Another year they built this outdoor amphitheatre which the whole community used



The intelligent voter must understand the events and trends of legislation. Keep informed through "The Washington Report," fifty cents a year, available from CSA, 287 Fourth Avenue, New York, N. Y.

"Not to Act, is to Act!"

By Francis W. McPeek

There is no doubt that we Christian citizens want our nation to set the pace for square dealing. The thousands of resolutions from church bodies in the past few years testify emphatically to this point.

Yet the average church member, curiously enough, balks at doing the very things that translate resolutions into public policy.

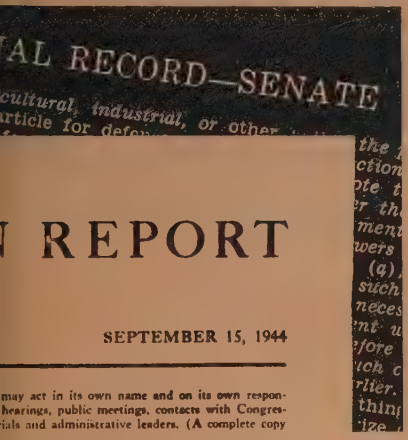
"One does not drop eye medicine," goes the old Chinese proverb, "from a second story window."

Neither do citizens get the kind of legislation they want by casting a vote once every four years and by talking generalities the rest of the time. Laws are enacted as the result of specific social pressures brought to bear at a point in time. Those who want to exercise any influence must be on the spot with facts, opinions

and a willingness to accept workable compromises.

Almost all the major forces in American life understand and accept this fact. Protestantism is perhaps the outstanding exception. Early Congregationalism made no bones about its role in influencing affairs of state. But our generation has gone to the other extreme of not influencing them enough. We must realize that church inaction is a form of political action, and it is altogether negative. "Not to act, is to act."

Those members of our Fellowship


AL RECORD—SENATE

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REPORT

SEPTEMBER 15, 1944

may act in its own name and on its own respon-
hearings, public meetings, contacts with Congres-
ials and administrative leaders. (A complete copy

who want to "do something" have a very practical instrument at hand, namely, making an impact upon the body politic and helping our churches to rediscover their responsibility in democracy. Those who want the church to "keep out of politics" should find their fears allayed by the program which has been developed and is being perfected by our Council for Social Action.

The Legislative Committee of the C. S. A. is composed of fifteen members of our Congregational Christian churches and one representative of the Evangelical and Reformed Fellowship. These fifteen people live and work in Washington and are well informed on various phases of legislation. They meet twice each month to evaluate issues which are before Congress and to advise the staff of the C. S. A. on emphases and procedures. An office is maintained at the Washington Federation of Churches, 1751 N Street, N.W.

The primary task of this Legislative Committee is to inform the individual members of our churches on important national issues. In fulfilling this important function, the Committee issues *The Washington Report* monthly. This bulletin analyzes social situations requiring governmental action, current legislation and the general functions of the government. It is factual and impartial, endeavoring to make intelligent and timely expression of opinion possible by its readers.

Undoubtedly there are times when the committee speaks for itself—in Congressional hearings, in contacts with government officials and legislators. Any other church body can do the same. But the Legislative Committee is not going to compete with the hundreds of lobbying and pressure outfits now in Washington.

Political realism means far more than recognizing trends. It means informed action. It means facing problems and doing something about their solutions. It means constant consultation through personal contacts and letters to executives and officials of government.

Your Legislative Committee of the C.S.A. provides a channel for your expression of your Christian citizenship, for your exercising of your responsibilities as an alert Christian, and a chance for you "to do something" about the great issues which will shape our world of tomorrow.

Mr. McPeek is chairman of the Legislative Committee of our Council for Social Action and Director of the Department of Social Welfare of the Washington Federation of Churches.

The Seed Ground of Christian Citizenship!

By Robert G. Armstrong

The seed ground of Christian citizenship is our Christian churches.

All lines of social action and of humanitarian effort owe their existence to the influence of Christian churches as they have given to individuals the spirit of Christ-like compassion and of deep social concern.

The continuance of these agencies for social action, indeed the continuance of the spirit of concern and compassion, is dependent upon a vision and a vital evangelism—moving the heart and mind to the full implication of the fundamental Christian doctrines, the Fatherhood of God and the Brotherhood of Man.

Here are a few examples of the contribution of individual churches in the creation of the kind of Christian citizenship so desperately needed as we face the "new occasions" of our day. These illustrations are from the rural and small village field—and it is my seasoned conviction that the best work that has been done, is being done and will be done in the building of Christian character is to be found in the rural or small village church.

Up on the hills outside of Concord, N. H., is the lovely little town of Dunbarton. William Tenney Parker and his wife had eight children—brought up as Christians under the influence of our Dunbarton church.

Witness the results—students, professors, presidents or masters of the following colleges: Harvard, Bowdoin, Colby, Dartmouth, Radcliffe, Wellesley, Amherst, Middlebury, Williams, Smith, Mount Holyoke, Yale, Columbia, Princeton, Oberlin, Grinnell, Boston University, Massachusetts Institute of Technology, Chicago University, University of Nebraska, Pomona, Oxford in Eng-

land, and the American College of Rome. There have been sixteen ministers, eleven missionaries, many teachers, and others distinguished in their professions among the descendants of that one Dunbarton Christian family. The oldest daughter, Ann, married Isaac Bird and went with him to Turkey, probably the first woman to enter Turkey as a missionary. The seventh child of this famous family married Prof. James Dascomb and became the first lady principal of Oberlin College.

Another son of our Dunbarton church founded Wabash College and also became known as "the father of public school education in Indiana." The present President of Dartmouth College was a Dunbarton boy. And all of this is but a fraction of the contribution of this little hill town church to the life of the world.

The widespread influence for good of the rural church should not be underestimated

Boscawen, located on the Daniel Webster Highway in New Hampshire, is a town which formerly included the present town of Webster, which, therefore, shares with Boscawen these honors in the building of Christian character and Christian citizens—Enoch Corser, a minister of "great intellect and well beloved," preaching in surrounding towns for many years; David Pinkerton, sent to Wisconsin as a home missionary; Myron Pinkerton, a missionary to the Zulus, accompanied by his wife

Unlike the city church, whose members move frequently from one neighborhood to another, the country church sees its members through from cradle roll to adult class

and a cousin; John French, pastor for many years of the Fourth Presbyterian Church of Chicago; Henry S. G. French, missionary to Siam; Dr. Jacob Little, pastor of the Congregational church of Granville, Ohio, for thirty-seven years; Dr. Henry Little, superintendent of missions for the State of Indiana; Joseph Little, home missionary and noted as "Chaplain Joe" during the Civil War; Dr. Arthur Little, noted leader in Congregational circles for many years.

A recent pastor of our Boscawen church wrote: "In studying this list of Boscawen men one is astounded by the culture and education which each received from their fathers who had little of this world's goods but much of the spiritual grace and an indomitable will that their sons, called of God to this service, should be fitted for such in the best schools of the land."

Hopkinton is another small country town in New Hampshire. Out of our Congregational church in Hopkinton there have gone at least thirty-six men into the Christian ministry. From our church in Henniker, with a total membership over the years of less than 800, with never as many as 150 on the roll at any one time, have come fourteen ministers and ten missionaries of the Cross.

If we would have Christian leaders in every walk of life, if we would have a constant flow of men and women of Christian character into the lifestream of the nation, if we would have citizens of Christian social vision, we must look well to the seed ground of Christian culture.

Legislative programs, economic programs, social programs will be of little avail unless there is a solid background of Christian culture, creating deep convictions that eventuate into a demand for action. Social action, divorced from the Christian church, is doomed to die!

Dr. Armstrong is Minister of the New Hampshire Congregational Christian Conference.

Our church at Wilmot, New Hampshire, stands literally at the crossroads of community life. Thus it is the natural center and leader for all the town's activities

.....Citizens are *Made*, not *Born*.....

By Mary M. Lago

No one has ever suddenly acquired the capacity for being a good citizen upon reaching his twenty-first birthday and becoming eligible to vote.

Citizenship is made up of all the attitudes, experiences, training and teaching from childhood onward. And if citizenship is to be Christian in its nature and outlook, those who plan for the young people's programs of our churches must give this training a prominent place, as many churches are already doing.

For instance, in an Eastern city, the young people and their leaders of some of the churches and synagogues organized a study of "Democracy and Religion," each group tackling a specific problem and getting firsthand information on housing, income, recreation, family life, unfortunates, and the like, in the city. They dug down deep, and they came up with more startling information about the city than its residents had heard in fifty years, together with recommendations for action in city government, race, labor, education and religion. They drew up reports of their findings and circulated them far and wide.

They found that the city government cost twenty-seven per cent more to operate than the average for fifty-four comparable cities, that too many departments were directly under the mayor, and that the police department cost eighty-five per cent more than those of similar cities. A little under seventy per cent of the eligible voters voted, the city was ruled by a political boss, and church groups did not exert enough pressure when matters of religious significance were concerned. They investigated

delinquency and found that parents in war work were neglecting their children. Their study of recreation recommended a young folks' boycott of "gangster and sexy movies." The group studying labor found that the churches were somewhat interested, but knew few facts and were still too timid to act when pressure was needed in specific situations.

Properly tagged with her name and destination, a young Harlem guest meets her Vermont hostess

This was training in Christian citizenship, pure and simple, practical and concrete. These young people provided a vast quantity of information without which civic betterment groups could not function to remedy defects in the city government. Their own understanding of the scope and mechanics of government and politics was also considerably broadened.

Now let us look at a farm community in northern Vermont. A. Ritchie Low, minister of our church in the town of Johnson, arranged with the Abyssinian Baptist Church in New York's Harlem to send seventy-five Negro children into Vermont farm and village homes as vacation guests. The Abyssinian Church raised money for railroad fares; the Vermonters provided room and board.

The Negro children swam and fished and hiked with the Vermont children. They revelled in berrypicking and in seeing the cows in the barns. (Many a New York child has never seen a "real cow.") The Harlem visitors sang happily in the local church choirs on Sunday mornings. There were picnics and parties and special get-togethers in their honor.

In short, a good time was had by all—by both Vermont folks and Harlem children. The whole project was an experiment, but its success was so great that it may now be regarded as a tested technique.

Perhaps the most cogent comment was made by Thomas Wells, seven years old, of Harlem. When asked what his most interesting experience in Vermont had been, he answered,

"Playing with Bobbie next door."

There it is. The spark has caught. A Negro child and a white child have discovered that no real barriers need exist between them. When they are grown men, this discovery can affect all that they say and do in their jobs, in their homes and in their duties as citizens—and, most important of all, in the training of their own children.

Mrs. Lago is a member of the "Herald" staff

Title photograph courtesy of the Westinghouse Corporation.

News from Athens

"We seem to be in a dream of light, open windows, absence of shots and 'verbotens,' means of transportation, telephone and, above all, the blessing of life," wrote Miss Sophia Michaelidou of Pierce College, Athens, to her brother, Dr. George Michaelides of Schauffler College on October 31. "There are many changes in people and places, ruins, scars and measureless pain. Our little house and its inmates have stood the storm. It is a miracle, but the transition from bondage to freedom is also a miracle. We fall prostrate before God's mercy. Then come England's and America's friendship and support, and the heroism and fortitude of our own people. Write SOON. We are starving for news."

On November 21, President Katharine McElroy herself reached Athens, as a member of an UNRRA group, and has reported on the faculty: "The faculty are all right. All of them look ten to fifteen years older, and the memory of the terrible years is still very fresh. There were periods when they really believed that they and their families would starve to death and most of them avoided it by selling little by little everything they owned, rugs, furniture, books, linen, dishes and even their houses for a small quantity of food. They are all nervous and all terribly run down, but all in high spirits, . . . loyal to the college and willing to make further sacrifices to rebuild it. The students and the alumnae have the same spirit."

The school established in the city by the Greek teachers must carry on there until next summer, for the property at Elleniko was looted thoroughly and one building bombed, with other serious damages, so that it will be impossible immediately to move back to the campus. In the meantime, as rapidly as the buildings can be restored to usable condition, one by one, they will be used to take in orphan or destitute children in the work of the Pierce College group of the Congregational Christian Unit for Greek Relief, backed by our Committee for War Victims and Services.

Anatolia College Somewhat Better

Letters of November 23 from Dean Carl Compton of Anatolia College, writing from Thessaloniki, report that damage to the College buildings proper is superficial, but the girls' school property is unusable for the present. "Hundreds of students, teachers and others came to see me. Most looked better than I had expected, but our teachers looked worn and strained. Most students had lost one or both parents. The needs are overwhelming, especially for clothing, furniture, window glass and material to repair damaged houses. . . . Transportation is nonexistent and there are few supplies of any sort for a school. . . . I have heard on all sides that Anatolia College boys and girls made a wonderful record during these trying years. Several have told me that this demonstrated the worth of the training that we gave, and that we will be besieged with applications."

Darley Downs Cables

On December 14, for the first time since Corregidor fell, Mrs. Downs received direct word from her husband, now at Los Banos in the Philippines, with birthday greetings and the added word "Well." It is believed it was sent in September.

Out They Go!

Mr. Charles Heineman who sailed for the Madura Mission in India early in October arrived in India early in December. Mr. Ross Thomas who sailed a month later was in India and expected to be in Bombay by Christmas.

Miss Mix and Miss Preusse have left Lisbon on their way to India.

Miss Dunning, Miss Edwards, Miss Greene, Miss Helton and Mrs. Nilson en route to Turkey and Rev. E. W. Riggs on his way to Greece are at Lisbon hoping to get early passage.

Mr. and Mrs. William D. Webb who sailed for their station at Mt. Silinda early in December by a circuitous route were the first family to be able to take their children to the field since Pearl Harbor.

News from Occupied China

A Chinese associate who reached West China in November has furnished detailed information about all the stations in North China where the Chinese Christian leaders have been carrying on without missionary assistance. The Japanese have removed much equipment from the Fenchow Hospital, which they are using. The Taiku and Tungchow Hospitals were still carrying on under Christian auspices. Most residence property is rented out or occupied by Japanese. The churches as a rule are able to function locally, but in some areas district work is restricted. The church workers are having increasing difficulties with finances.

December 20, 1944

Where 358 American Board for Foreign Missions missionaries are located today

Helping Through Prayer

DEAR FRIENDS:

DR. CLIFFORD MANSHARDT, after rendering remarkable service in the overcrowded slums of Bombay as a missionary of the American Board, finds himself busy with similar problems in the city of Chicago. Here are some things he is saying: "My major interest is not in Bethlehem as an institution, but in Bethlehem as a creative idea." "The American industrial city is both our nation's strength and its weakness. Economically it is a source of power. Spiritually it tends to depreciate values. Take our city of Chicago, of which the Social Service Year Book for 1943 says: 'Approximately one-third of the city is a vast slum, much of it beyond remedy except complete demolition and reconstruction. Large sections of the rest of the city contain substandard houses, violating the city Health Building Code.' (p. 17)." . . . "Let me summarize just a few of the dangers of an inner-city neighborhood: civic illiteracy; limited horizons; lives without purpose; apathy; Old World antagonisms transferred to the New; intellectual isolation; personal and social disorganization." . . . "We in Bethlehem believe that inner-city decay cannot be checked from the outside—that the cure must come from within. Better housing will help. We need it. But physical improvement can only be sustained by men of character. There is both potential and actual leadership in the community. I have expressed my faith in it on numerous occasions. We are not here to supplant it. We are here to work with it and assist in developing it. We represent the Congregational churches in the inner-city—not as a charity—but as a recognition of our solidarity. All around us we see efforts to escape from a humdrum existence through restless activity, drinking and delinquency. We believe that this humdrum existence can be transformed and that life can become meaningful."

"It is our conviction that the Christian church must share the turmoil of life. The church in theory, at least, expresses its faith in human personality. It needs to verify its witness, even when human personality seems unlovely. It is very difficult for any man to disentangle himself from his environment. Our aim is to help to create an environment that will contribute to the full development of human personality. While theologians talk about the sovereignty of God and the sinfulness of man, we seek to create a social atmosphere which will make it easier for man to refrain from sin."

* * *

This statement by Dr. Manshardt is the finest brief statement of the rationale of the outreach of the Christian church through social action that I have seen. It emphasizes the fundamental principles underlying the best missionary practice at home and abroad.

In addition to its high quality as a statement of practical principles it offers us something very concrete to pray for: (1) more workers who can and will grasp and apply these principles; (2) success on the highest levels to such men as Dr. Manshardt in Chicago and Dr. Ray Phillips in Johannesburg in South Africa.

Fred Field Goodsell

FIELD FLASHES

BY DOROTHY P. CUSHING

A NEW WORKER FROM "DOWN UNDER"

Miss Dorothy S. Hoath has recently been appointed a career missionary of the American Board in the American Hospital for Women and Children, Madura, South India. A native of Australia, she holds certificates from six distinguished training schools in that country. She has had experience as a staff nurse and ward superintendent and comes to us from the post of director at Yallourn Hospital, Victoria, Australia. Miss Hoath has been active in young people's Christian work and in the women's missionary movement, the Legion of Christian Youth, and the Australian Nurses Christian Movement. We are proud and happy to welcome her into the ranks of the workers of our American Board for Foreign Missions.

A POLICEMAN STARTED IT!

The men of the community of South Hempstead, Long Island, New York, took up picks and shovels, hammers and saws a few months ago to convert an abandoned two-car garage into a place of worship. Led by a local policeman, whose interest in the project was a constant encouragement, they panelled the interior, laid a hardwood floor, built a little chancel, put in windows and electric wiring and arranged for pulpit supplies. That was just nine months ago. They have forty-four charter members of the congregation, have drawn up a constitution and are recognized as a Congregational church in full standing with the New York City Association. All this in a formerly churchless town! Here you have Christian citizenship in action—men working together for a better religious and community life.

"E" FOR EXCELLENCE

WITHIN two weeks, Miss Annie E. Pinneo, for twenty-nine years in the Near East, made thirty speeches in Iowa to at least 10,000 persons. She told about American Board work in Greece and the Near East and appealed for Greek Relief funds. The director of the Iowa War Chest considers her visit as "worth thousands of dollars to the campaign for the national war fund."

THE LIEUTENANT SAW—AND BELIEVED

A YOUNG Navy officer and his wife went to church in Piedmont Community Church, California. He was just back from a long cruise during which he had visited in the area near Calcutta, India. Said he to Holland F. Burr, minister, "I see now the need for Christian missions as I had never seen it before. I should like to make a small contribution. Will you see that this goes for missionary work in India?" And he handed Dr. Burr $20.00.

RELIGIOUS EDUCATION FROM THE GROUND UP

AN Inanda Seminary student, below, teaches her village Sunday School class without benefit of church school equipment or classroom. By going out in this way, Inanda girls spread the Christian Gospel and enrich their own faith. Turn back to former issues of *The Missionary Herald* for interesting stories of the missionary opportunity at Inanda Seminary and the work being done there.

Have You Read?

By Hugh Vernon White

Religious Liberty in Latin America? by George P. Howard. The Westminster Press. Price $2.00.

This little book gives the answer to the claim that has been made in recent years by the Roman Catholic hierarchy that the presence and work of Protestant missionaries in Latin America is a violation of the Good Neighbor policy.

Dr. Howard is himself a citizen of Argentina, and he has a wide acquaintance among leaders of many of the Latin American countries. He has taken pains to discover the actual attitude of those leaders toward the Protestant (or Evangelical) missionary and his works.

Most of those whom Dr. Howard interviewed and whose opinions he reports are themselves earnest Roman Catholics. This gives their opinions all the greater significance. With remarkable unanimity educators, editors and government officials agree upon these points:

(1) Evangelical missionaries have not created bad feeling toward the United States among the people of Latin America.

(2) Religious freedom being assured in the constitutions of the various countries and separation of church and state being the order in most of them, there is no affront to the laws or culture of those countries involved in the propagation of the Protestant faith.

(3) While the prevailing religion of Latin America is Roman Catholic, only a minority profess that faith intelligently and as matter of life and conduct.

(4) The net result of Protestant missionary activity is beneficial both in what it accomplishes directly and also in the stimulus it gives to higher standards and greater activity on the part of the Roman Catholic churches.

A number of those interviewed expressed resentment that our State Department should interfere with the internal affairs of their countries by making it difficult for Protestant workers to get permission to go there and also by following such an invariable rule in making diplomatic appointments from among men who are personally members of the Roman Church. One may hope that this book will be read carefully by those in our State Department who are responsible for such policies.

Educated people of Latin America, as in other countries where the Church of Rome has long been dominant, make a distinction between catholicism as a religious faith and the hierarchy as a politico-religious institution. Official North America ought to learn this and should realize that a deeper offense can be given to the thoughtful citizens of those countries by supporting clericalism than by allowing the normal travel to them of Protestant missionaries.

The time has passed when Protestants can ignore the political activities of the Roman Catholic hierarchy. We must understand the principle of its operation, especially its basic denial of the ideal of religious liberty, and be prepared to defend the essential rights of democratic, evangelical Christianity.

Dr. Howard has furnished us with an example of the right way to go about it.

Materials which will aid your Every Member Canvass Committee this Spring have been sent to your minister. Order this material now—for church distribution, committee members, canvassers and young people. It will help you to achieve success on Canvass Day. Missions Council, 287 Fourth Ave., New York.

PROFILES

GAS rationing can't stop J. P. Pennington in his Namekagon Parish out in Wisconsin! He uses a 1926 model motorcycle from May through October, and the pastor is a familiar sight as he goes whizzing along the country roads, covering nearly a thousand miles a month in making the rounds of his "yoked congregations" which include such picturesque names as Potato Creek, Old Eleven and Blooming Valley. It is said that in that part of Wisconsin they have six months of winter and six months of cold weather, but Mr. Pennington, who gave up a high school principalship to become a pastor, has never regretted his decision.

Helen H. Smith, out in Chengtu, West China, divides her time among teaching English in Nanking University, acting as English secretary for the University Community Church, making speeches in Chinese, and student counseling. In her "spare" time she works on a study of Christian Education for Middle Schools in the China of the future, and entertains American G.I.'s who drop in at missionary homes for an occasional American meal and fellowship.

The former head of the European Teacher Training College in Johannesburg, South Africa, had planned to give his books, upon his demise, to some non-European library. Then the professor changed his residence and had no room for so many volumes, so he turned them over to Adams College Library. There they were called the Hay MacGregor Collection. After seeing how well they were housed and used the professor plans now to give more books. Miss Nellie Walker, librarian at Adams, spent part of her holiday in Basutoland learning how to bind books, since the library is growing so fast.

Our readers will be happy to learn that Naomi Foster, Charlotte B. Reid, Carol Tuttle, Joan Reed and Saisie Hibbard, whose picture appeared on page 46 of our November issue, have arrived safely at their destination in Turkey, are already hard at work and are writing glowing accounts home of their new experiences there.

Another safe arrival is that of Charles P. Heineman, in Calcutta, India. Mr. Heineman sailed from America on October 9. He will be located in Pasumalai, Madura District, South India.

High tribute is paid to Rowland McLean Cross, recently returned home from China for health reasons, by Luther Shao, Acting General Secretary of the National Christian Council of China. He wrote both to Mr. Cross and to American Board headquarters, expressing the "great and sincere appreciation" of the National Council for the work of Rowland Cross. What he has done during these recent months has "laid an excellent foundation upon which we hope others can build," writes Mr. Shao.

Miss Agnes Fenenga, who has returned to America from Syria, completing forty-three years of service in the Near East, got a taste of modern war in the Lebanese Republic in 1942, where she was Acting Principal of a girls' school. However, she calmly evacuated her pupils and shepherded them through six days and nights of bombardment from the British fleet on one side and the Australian land forces on the other!

Milestones

THE passing of Mrs. Elizabeth Wallace Imes marks the closing years of a generation of older missionary people who came to the South in the post-reconstruction era. She was the widow of Benjamin A. Imes, a pioneer home missionary, clergyman and educator who spent thirty years in the South in schools and churches of the American Missionary Association and also of the United Presbyterian Church. Mrs. Imes was born in West Virginia in 1852 and died November 18, 1944 at Knoxville College, Tennessee, in the home of her son, who is president of the college. Mrs. Imes was a child in Oberlin, Ohio, the eldest of three children brought there by their mother through the kindness of "Missionary Wright" in Civil War days as "contrabands of war." She was educated in the Oberlin schools.

A diminutive Scotch "lady doctor," Isabella H. Curr, head of the McLeod Hospital in Ceylon for forty-three years previous to her retirement in 1939, died October 20 in her home town of Auchtermuchty, Fifeshire, Scotland. When she went to Ceylon in 1896, she faced situations which would have chilled the heart of the bravest male doctor. When she left, she had built up one of the finest medical institutions in Ceylon. The hospital owes its beginnings to two Vermont sisters, Mary and Margaret Leitch, who raised funds in America, England and Scotland to start it. Dr. Curr was commissioned a Congregational missionary in 1897 and for years represented the Congregational churches of Hampton County in Massachusetts.

Ruth Clough, native of Rhode Island, died in October, 1944, in Castleton, Vermont, where her husband is minister of the Federated Church. At various times she had served as director of the Vermont Conference and several of its important committees, and also of the New England Regional Committee. She was a member of the Executive Board of the Vermont Christian Endeavor Union and at Grand Rapids was elected to the Commission on Evangelism of the General Council.

For three years Mrs. Clough was president of the Vermont Congregational Women's Missionary Society. Her wide vision led her to work and pray that the society might become the Vermont Fellowship of Congregational Christian Women as its scope and membership grew. This change was made during the last year of her term.

She enjoyed people and they loved and enjoyed her for her combination of spiritual depth, joyous enthusiasm, humor and practical ways of working. The worship service she conducted at the 1941 meeting at the inauguration of the Woman's Gift set a high motive for that effort which has never been lost. A cherished memory is the Giving Service of her own state group with her voice bringing out rich meanings as Vermont women brought their gifts to the altar.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

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Based on the theme, "A Chosen Generation," Mr. Powell says, "Let us try through meditation and prayer to learn our roles more thoroughly."

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